VOL. IV. Numb. 12.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

Perform'd by a SOCIETY of GENTLEMEN.

From **Friday** April 20th. to **Monday** April 23d. 1711.

GENTLEMEN,

Q. *Obſerve it is a common Expreſſion among Divines to ſay, that ſuch and ſuch a Point in Religion is* Fundamental: *Upon which it is obvious to enquire, whether there are any Points in Religion that are not fundamental, ſince they are all equally revealed by God, and upon that Score it ſeems as great an Error, and as deſtructive of Salvation to reject one Point as another, becauſe God's Veracity is equally impugned by rejecting one as another. If you think this Argument inſufficient, I deſire you to give me a Catalogue of Points that are fundamental, that I may be able to diſtinguiſh them from thoſe that are not ſo.*

A. It muſt be allow'd, that for any Man to reject the leaſt Thing, that he knows to be revealed by God for a Truth, is a damnable Sin, becauſe he does in effect charge God with Falſehood: Nay, though he only believes the Thing to be revealed by God, and though that Belief itſelf be erroneous, yet if he does not aſſent to it, he is guilty of the ſame Sin of Derogation from God's Veracity. For the calling of God's Veracity into Queſtion is in any wiſe a fundamental and damnable Error. But this Argument does not deſtroy the Diſtinction of Points into Fundamental and not Fundamental; as appears by barely conſidering the uſual Definition of them: Points fundamental being thoſe only, which are revealed by God, and commanded to be preached by all, and believed by all: But Points not fundamental, otherwiſe called circumſtantial, are ſuch, as though God revealed them, yet the Paſtors of the Church are not bound under Pain of Damnation to teach them particularly every where to all Men, and the People may be ſecurely ignorant of them. For Inſtance, *Chriſt*'s Reſurrection from the Dead is a fundamental Point neceſſary to be believed by all Chriſtians; but not ſo his raiſing of *Lazarus* from the Dead, his Faſting and Temptation in the Wilderneſs, and other particular Actions recorded of him, becauſe the Belief of them is not propoſed in Scripture as neceſſary to Salvation, as the firſt is. Only here it is to be obſerved, that we do not here oppoſe Belief even of theſe circumſtantial Points to Disbelief (which we have already granted damnable, provided God's Veracity is thereby impugned) but to Ignorance, for a Man may be accidentally ignorant of them without Sin. Notwithſtanding this we do not pretend to give a Catalogue of fundamental Points, becauſe none that can be given can univerſally ſerve for all Men, and becauſe God requires more of them to whom he gives more, and leſs of them to whom he gives leſs. To Infants and Mad Men nothing is given, and nothing therefore will be required. To thoſe upon whom the Light of the Goſpel never ſhone this one Article of natural Religion ſet down by the Apoſtle to the *Hebrews* may perhaps be ſufficient, *viz. To believe that God is, and that he is a Rewarder of them that ſeek him.* To the Generality of *Chriſtians* the Apoſtles Creed may be a ſufficient Summary of Faith: Or otherwiſe, without delivering a Catalogue of Fundamentals, it is ſufficient for us to ſay in general, That for any one to believe that the Scripture is true and contains all Things neceſſary for Salvation, and to uſe his utmoſt Endeavour to find and believe the true Senſe of it, is ſufficient for his Salvation. For conſidering variety of Circumſtances, the Queriſt's Requeſt is no more reaſonable, than if he ſhou'd require a Suit that wou'd fit all Statures.

Q. Gentlemen, *I have heard Learned Men ſay, that they did not believe there ever was ſuch a Man as* Job; *but that the Book ſo entituled was compoſed under his Name, as an Example of our Patience and Reſignation to the Will of God in our greateſt Afflictions and Misfortunes. As for the Land of* Uz *I have heard it was ſomewhere in* Idumea; *but in what Part thereof my Maps do not diſcover. I deſire your Opinion as to the Man, and likewiſe where his Country* Uz *was, and by what Name tis now called.*

A. We can ſee no manner of Reaſon to doubt that there was ſuch a Man as *Job*: He is mentioned with all the Circumſtances of a real Man: His Country, his Relations, his Friends, his manner of Life, his Poverty and Riches, his Age and Death are all Arguments for it: He is named at the ſame Time with *Noah* and *Daniel* by *Ezekiel*; why do not we therefore doubt alſo whether theſe Three were not feigned Names of Men that never were. Or how does it become the Gravity of an Apoſtle to recommend to us the Patience of a Man that never had any other Exiſtence than in the *Idea* of the Author that feigned his Story? Does it become an inſpired Author to write a Romance? As for the Country of *Job*, there are very good Reaſons to prove that it was *Arabia deſerta*; for it is ſaid to be ſituated in the Eaſt with Reſpect (no Doubt) to the Land of *Canaan*: He is ſaid to have the *Sabæans* for his Neighbours, who were alſo Inhabitants of this Country, and alſo the *Chaldeans* the next Borderers of it. The Country here abouts was formerly *Auſitis* and the People *Auſitæ*, which bears ſome Analogy with *Us* or *Uz* the Son of *Nahor* mentioned, *Gen.* 22. 21. and in all Probability is derived from thence.

Q. Gentlemen, *Pray give us your Opinion on* Tragicomedy, *for a modern Author in his daily Paper, expoſes that kind of* Dramatic, *as the moſt ridiculous in Nature, but in my Opinion he gives very ſlender Reaſons for it, and I know divers ingenious Gentlemen of the ſame Mind.*

A. That Author is extreme Poſitive in his Opinion in all Things, and ſeems arrogant enough to expect that all ſhou'd quote him with an *ipſe dixit*: When perhaps very few are guilty of more Errors, not to

ſay ſometimes direct Blunders: Nor wou'd it be very difficult to fill another Paper, of the Length of his, with Inſtances and Refutations thereof: Notwithſtandnig he takes much with our Young Sparks, whoſe little Reading has not diſcover'd whence he borrowed moſt of his brighteſt Thoughts. But to the Purpoſe in Hand: We are of Opinion that *Tragicomedy* (tho' ſeldom undertaken either by Moderns or Ancients) is in many Things preferible to all other *Dramatic*; becauſe therein all ſorts of Affairs, great and ſmall, ſerious and jocular, ſuitable to our various Natures, may be properly compriſed; for it includes all *Dramatic*, as that does all Poetry; Drame and Poem being plainly Synonymous: And tho' it be ſo diſtinguiſh'd, *Tragicomedy* is indeed but a loftier kind of Comedy, wherein eminent Perſonages are reduc'd from a confus'd Beginning, to a ſucceſsful End. Nothing certainly can be more natural, for how can we ſuppoſe any to paſs the Stage of Life without viciſſitude of Fortunes, and various Turns of Affairs; or if it happens any Perſon does, ſuch cannot be ſo fit a Subject for Drame, ſince it does not ſo naturally ſtrike the Imagination, as what we meet with, which comes within the Sphere of Probability. We own that ſuch low Comedy as borders on *Farce*, is too mean to mix with noble Characters, and gives an ungrateful Shock to the Mind in the Performance: But ſuch we think by itſelf, and when it is not ſo ill join'd, is too vulgar and empty an Entertainment for a bright and polite Genius; but *Tragicomedy*, where the Pleaſantry of it is, is clean and ſmart, and not derogating from the Characters, and where no *Plebian* Converſe is intermixt, is capable of giving more ſurpriſing Turns (than which) nothing more affects us) than either meer Tragedy or Comedy.

POEMS.

Q. APOLLO, *tho' many*
Lead ſuch curſed Lives,
They'd on any Terms,
Get rid of their Wives;
I'm not of their Number,
Tho' a Wife I have got,
That is not ſo really
Free from a Blot.
But what in particular
Manner is known,
Is wearing a Face
Which is none of her own:
My meaning is this,
She's given to Paint it,
As many their Lives,
When they ſeemingly faint it.
Now once to Spectator,
Did lately enforce,
An Argument this,
For obtaining Divorce:
But pray give your Judgment,
If this you think ought,
Or Merits at leaſt,
For ſuch to be brought.

STREPHON.

A. Tis ſtrange how by Cuſtom,
Int' Error we run,
And what Merit Praiſes,
For Vices we ſhun:
If a Lady but Paints,
For a Crime it is took,
As if there were Charms,
In an ill-favour'd Look.
What *Nature* beſtows,
To our Praiſe cannot riſe,
Since Fools ſhe endows,
More oft than the Wiſe.
But *Art* is our own,
And the Soul does diſplay,
And every Thought,
Is a Beautiful Ray.
The *Firſt* gives a Beauty,
Which fades like a Flow'r,
The *Laſt*, ſuch as *Time*,
Nor *Old Age* can devour.
Of ſuch we can ſay,
Nor ſuppoſed to Flatter,
They ſet, *when they pleaſe*,
A good Face on the Matter,
But oh! ſome will ſay,
(To maintain the Conteſt)
A Lady that *Paints*,
Seems a *Picture* at beſt:
While fondly they know not,
What Praiſe they beſtow;
For where does the *Life*,
Such *Innocence* ſhow.
How many wou'd Fancy,
They were in *Heav'n* here,
If their *Wives ſilent Pictures*,
Wou'd always appear.
Then *Strephon* rejoice,
For you have Cauſe to Sing,
Since a *Nymph* you enjoy,
Still in Bloom like the Spring:
Who Blaſting Diſeaſes,
And Wrinkles defies,
And all the Aſſaults
Of Old Age can deſpiſe.
Or rather a *Goddeſs*,
Your *Miſtreſs* is found,
With *Youth* and with *Beauty*,
Eternally Crown'd.

The Title, Preface and Index to the Third Volume, will be publiſhed this Week. Sold by *J. Mayo*, againſt *Water-Lane*, *Fleet-ſtreet*; where you may have the Firſt Volume in 8vo. at 6 *s.* the 2d. and 3d. in Folio, Gilt Edges and Letter'd on the Back, at 12 *s.* each.

Note, All Letters with Queſtions, in all Arts and Sciences, whether Serious, Comical, or Humorous, both in Proſe and Poetry, will be anſwered in their own Stiles and Manner; and great Care will be taken to anſwer all ſuch as are worthy of the ſame, as ſoon as ſent, by directing them for the *Britiſh Apollo*, to be left at *J. Mayo*'s over againſt *Water-Lane*, *Fleet-Street*. *S. Clark*, Bookſeller in *Burchin-Lane* near the *Royal-Exchange*, and *T. Harbin* at the *Roſe*, over againſt the *King*'s-*Head-Inn* near *Charing-Croſs*.

ADVERTISEMENTS.

AT the Office of Inſurance on Marriage, in *Bolt-Court*, *Fleet-Street*, any Perſon by Paying 2 s. for a Policy, Stamps and 2 *s.* towards each Marriage, until their own, or the Marriage of any other Perſon may ſecure to themſelves 200 *l.* *Note*, tho' this Office began but the 2d of *January*, there are above 1800 Subſcribers, out of which no more than 26 Married this Year, who have received from 12 *l.* to 140 *l.* at the ſmall Charge of 4 *s.* to 12 *s.* the 26 Claimants having paid no more than 14 *l.* for 2500 *l.* which will appear by their Receipts, which may be ſeen at the Office, and the Perſons are all ready and willing to teſtify the Truth hereof: Wherefore 'tis hoped the Profits, which are daily increaſing, will induce all Perſons who conſult their own Intereſt to incourage this which has given ſuch convincing Proofs by regular Payments of its Fairneſs and Advantage. At the ſame Place is a Second Inſurance, where any Perſons paying 5 *s.* for a Policy and Entrance, and 5 *s.* towards each Marriage, may Secure to themſelves 500 *l.* Propoſals may be had *Gratis*

LONDON: Printed and Sold by *J. Mayo*, at the *Printing-Preſs* againſt *Water-Lane*, *Fleet-Street*. (Where all Letters with Queſtions are taken in.) And *J. Morphew*, near *Stationer's-Hall*.